

A serm. found in a Wall, made A. 1387.
Wm Tindal, for H. y^e 9th^e Divorce.
A pronostication for A. 1536.
2 Ep^ls (of Bilingier, & Calvin) to Bp Hermon.
A path-way into y^e H. Scripture.
Tho. Lever's serm. at p^l on 1 Cor. 11. 1. 1550.
Jo. Lambard Of p^ldest. & Election. at Cant^b.
Of worthy R^eciv^g y^e 2^d supp. out of Dutch.
Li^o of a banish'd Min^r to y^e p^lsecut^d in England;
tog. with 2 p^layers to be used by y^e. 1554.

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2. 11

A Sermon

no lesse fruteful then famous
Made in the yeare of our LORDE
1594. M. C. C. lxxvii. in these
oure latter dayes moost necessary
to be knowne. Neither adding
to, neyther demynishing
fro. Saue tholde and
rude English ther
of mented betw

and chere R. Wimbledor
STC 25824

CY M privilegio ad imprimen
dum lolum.

This another edition of London by
J. Smith 1594 in which 1524 have
been made from 1388 & to have
this one being hid in a wall.
Sells Mr Fox Vol. 1. p. 607. &c. &c.
and shown by Pistol Kells in 24.

To the Christen
reader.



O Christen reader,
whyle the worlde not
slombred, but routed, &
snorted in y^e depe, and
deed slepe of ignorancie
some lyuely spirites were wakyng,
and ceasedde not to calle vpon the
drousy multitude of men, & to stirre
them vp from the longe dreames of
synfull lyuynge, that ones at the
laste they wolde crepe out of darke-
nes. and come forth to the hote sy-
nyng sonne of Gods worde, that
bothe y^e sylthy mystes of theyr her-
tes myght be dryuen away, and al-
so theyr heuie and dyinge spirites,
recreated, refreshed, and quickened.
So that no mā can alleage that in
any age there wanted preachers of
Gods worde. For he that kepeth the
Israel slepeth not, ne slombreth.
And

And though throughte bys sectets
coulsay, he sendeth moze labourers
into his haruest at one tyme the at
another, yet he hath euer some to
wede, to reape, to gather sheues to-
gyther into the barnes of euerlas-
tinge lyfe. Reade therfore diligēty
thys litle sermon so longe sythens
wyttē, and thou shalt perceyue
the same quick spirite in y^e authour
therof, that thou now inuenelest at
in other of our tyme. He sharply,
ernestly, and wyttely rebuketh the
synnes of all sortes of men, and spe-
aketh as one harynge auctoritie, &
not as the scribes, and pharisees,
whiche with theyr leaden, and blunt
dartes could neuer touche y^e quicke
thoughte they haue occupied, and
worne y^e pulpyttes so many yeres.
The worde of GOD is lyuely and
myghtye in operacion, and sharper
then any two edged swerde, & cut-
teth, euen vnto the deuision of the
A.ii. soule,

Heb. iii

soule, and of the spyrte, and of the
 ioyntures, and mar y. 3. cc.
 Wherfore eschones I exhortethe
 to reade thys lytle treatyse dili-
 gētly, and not only to reuerence
 antiquitie, and the lyuely spi-
 rite, and worde of God there-
 in, but also to learne, both
 to acknowledge & more-
 ouer to amende the
 wychednesse



Luce XVI.

Redde rationem uillica-
tionis tue.



Christ the authoure Mar.xx.

and doctour of all tru-
the: In his gospel, lyke-
ne the the kyngdome of
heauē: to a housholder:
ynge on this wyse: A lyke is the
kyngdome of heauen, to a houshol-
dyng man, that went for the fyfte
in the mornynge, to hyre workmen
into his vyneyard: so dyd he about
the thyrde houre, the fyrth, & nynt
and the eleuenth. And as he found
men standynge ydle, he sayd to the:
why stande ye here vnoccupied? Go
ye into my vyneyard and that that
is lewte, I shall gyue you. And
when the day was ended, he called
his steward & badde that he shuld
gyue every man a peny. Spiritu-
all for the h... holder is our master

and Lord Christ, the true householder, and heed of his church here in earth: which calleth men in diuers houres of the day that 's in diuers ages of the worlde. As in the tyme of nature, he called by inspiration, Abel: Enoch, Noe, Abraham, and other lyke. In tyme of the olde lawe, he called Moyses, Dauid, Elay and Jeremy, with the prophetes. And in the tyme of grace he called the apostles, martyrs, confessours and virgyns. He calledde also some in childehoode, as John Baptiste.

Some in theyr youth, as John the Euangelyst, some in middleage, as Peter and Andrew: Some in their latter dayes, as Gamaliel, and Joseph of Arimathye. And all those be called to labour in the Lordes byneparde: that is bys church. Yea and that sondry wayes. For tpyghte as ye se, that in trymmyng of this materiall byne, there be diuers labourers.

hewers. For some cutte awaye the
braunches that be boyde. Some
vnderset and laye abrode the vyne:
Yea some pare awaye the olde earth
and laye newe to the roote. Whiche
offices, all be so necessary to y^e vyne
that ys anye of them fayle, or want
it shall be, eyther let, or utterly de-
stroye the growyng of the vyne.

For onlesse the vyne be cut, she wyl
ware wyld, excepte she be rayd vp
and layed abrode, weedes & nettels
wyl soone ouergrowe her. And ys
the roote be not satted wth the newe
and freshe dounge: for feblenesse, she
shall ware barreyne. No lesse nede-
ful is Chrystes churche be these thre
offycers, Priesthod, knyghthod, &
Labourers. To Priestes or prea-
chers it behoueth to cut awaye the
boyde braunches of synne, wth the
sworde of Goddes word. To knygh-
tes it ^{becometh} falleth to lette wronges, and
the bestes to be doone, and to main-
tayne

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tayne Goddes lawe, and them that
be teachers therof. Yea and to kepe
the lande from insurrectiō, and in-
uadynge of other landes. The la-
bourers muste labour bodily, and
wyth soze sweate, get out of þe tth,
bodely sustenance bothe for them-
selve and for other. And all these
states be so nedefull to the church:
that none maye well be wythout
other. For yf prestes wanted, the
people for defaulte of knowledge of
Goddes worde, wolde waxe wyllie
in byces, and so dye ghostly. And
were not knyghthode, and men to
rule the people, by lawe & hardnes,
theues and enemyes wold so encre-
ase, that no mā coulde lue in peace.
And but for labourers, both prestes
and knyghtes muste become acti-
uers, plowmē and hearde: or elles
muste for defaulte of bodily sus-
tenance dye.

And therfore sayeth a greates clerk
Aucenna

Alecin. That every unreasonable
beaste, yf it haue that that nature
and kynde hath ordeined for it, as
kynde gyueth it, is sufficient to lyue
by hym selfe, with out any other of
the same kynde. As yf there were
but one horse, or one sheepe in the
worlde; yet yf he had come a grasse,
as nature & kynde hath ordeined
for suche a beaste, he shoulde lyue well
inough. But yf there were but one
man in the world, although he had
all the good that is therein; yet for
defaule he shoulde dye, or bys lyfe
shuld be worse, then yf he were not.
And the cause is thus: for that thing
that kynde hath ordeined for mans
sustenance, & without other prepa-
rynge, or alteryng it, it hath of
kynde accorded not to him: As if a
man haue come, as it cometh from
the erth, yet it is no meate accord-
yng to hym, but yf it be by many
traste chaunged into bread.

Auicena

Compara-
tio.

And

And though he haue fleshe or syl-
ue, yet whyle it is rawe, and not
by mannes labour sodden, roasted,
broyled, or baken, it accordeth not
to mannes sustenance. Euen so
well that þe shepe bereth must nea-
des by dyuers craftes be altered, &
changed, or it be able to clothe any
man. And truly a mā by hym selfe
shulde neuer doo all those thynges.

And therfore sayeth the thys clerke,
that it is nedeful, that some be hus-
bandemē, some men of occupations
some marchauntes to fetch þe that
one lande wanteth, from an other,
where as is plentye. And surely,
thys one thyng shulde be a great
cause, whye every estate shoulde
loue oger: And men of one crafte,
shulde neither hate, neyther despyse
men of an other crafte. For one of
them is so nedeful to an other, that
ostētymes, those craftes that seme
most vnbonest, myght worst be for-
borne

borne. And thus I dare saye, that
he that is not labourynge in thys
worlde, eyther in prayng and prea-
chyng, as behoueth ^{clerical men} priestes, for þe
health of the people, or in defendyng
the causes of þe nedye, in fyghtynge
agaynst tyrauntes, and enemyes,
whyche is the offyce of knyghtes, or
in labourynge on the earthe, ^{as in maners craft} that
pertayneth to the commons. When
the daye of rekenynge shall come,
that is the ende of thys lyfe, ryghte
as he lyued here, without labour or
trauayl, so shall he wante there the
rewarde of the pennye, that is the
endlesse ioye of heauen. And as he
was lyuyng here, after no state, nor
order, so shall he the be put into the
place, where is no order, but euer-
lastynge horroure & sorowe: that is
hell. Wherefore ^{let} every mā se to what Iob. x.
estate, god hath called hym, & lyue
therin by labour, accordyng to his
degre. They þe labouring men, or i. Cor. vii.
craftes

1 Pet. ii.

craftes men do it truely. If thou
be a seruaunt, or a bondma, be sub-
fecte, & lyue in drede, to dysplese thy
mayster or lord, for Christes sake.

1 The. iiii.

If thou be a marchaunt, dysceyue
not thy brother, in chasserpyng. If
thou be a knyght or a lord, defende
the poore and nedye man, fro suche

Pro. viii.

as wold harme hym. Thou beynge
a iudge or iustice, go not to þe ryght
hande for fauour: nor into the lefte
hande to pyllyue for hate.

1 Tim. iiii.

Thou that arte a preeste: then instructe,
prays, & reprove. Instructe the ig-
noraunt, prayse the obedient, and
reprove the dysobeyent to G D.
Thus euery man labour and tra-
uaile after hys degre: for whē the
ruenyng cometh, (that is the ende
of this world.) Then shal euery mā
take rewarde good or bad: after as
he hath laboured here.

These be the wordes, that I haue
take to entreate vpo. And be thus
muche

much to saye in englyshe. Come
geue a rekenyng of thy halpythe;
Christe the authour of pytie, and
louer of saluacyon of his people, in
the proces of the gospel enfourmeth
euery man, that is hys bayle, by
the ^{example} ~~exmple~~ of a bayle, & he ^{may} ~~maynt~~
shew, to prepare hym selfe to make
hys answer, & to geue a rekenyng,
of such goodes as he hath receyued
of goddes hande, when the day of so
strayt rekenyng shall come, that is
the daye of dome. And so that this
tyme, through the helpe of ~~God~~
solemyne hym that is master of so
great authoritie. Because I know
nothyng, that shulde more drawe
away, mans vnrasonable loue, fro
the bayne, & transyorie ioyes of this
worlde: then to haue in mynde, that
dreadfull rekenyng. so farre as God
permytthe, I at this tyme, will
shewe you howe you shall dispose
you, to auoyde then Gods Ire, and
vengauce

bēgeāce: whē there shalbe so harde
iudgement, & we shall accōpt for eue
ry idle word, & we haue spoken. For
then shalbe sayd vnto vs. And we
shall haue no power to go backe.

Come gyue a rehenynge of thy
baylywyke.

Nota.

But for further proces of this fyrst
part of this sermō, know you there
be thre baylywykes, & shall be called
to this streyt rehenynge. The fyrst
shall aunswere for hym selfe, and for
other. And they be prelates, & haue
ouer syghte or cure of mans soule.
The seconde, temporall lordes, that
haue the gouernānce of the people.
And the thyrde bayly shall accompt
for hym selfe, or at least haue much
lesse charge then & other. And that
is euery christen manne for that he
hath receyued of god. And euery
one of these shall aunswere to thre
questions. The fyrst question. How
hast thou entred. The second. How
hast

Thre que
stions.

Fyrst.

Seconde.

de halte thou rueled? The thynde, how Thynde.
us passe thou lyued? And if thou can
of assoile these thre questions, and dis-
we charge the of them: Was there ne-
hy uer erthlye lord (wythout cōpari-
son) that so rewarded his seruantes,
as thy lord wyll rewarde the, that
is to say, wyth helpe & loye euerlas-
tinge. But one the other syde. If
re thou nowe regardig not thine own
led welth, take no hede of thys rekenig
of deathe take the sodenly, so that
of thou passe hens in deedly synne, and
for euyl lyfe, and haue not amēded (as
re thou knowest not, what shall befall
the) All the tonges that euer were,
ple. or shalbe, can not expresse, the sorow
npt and woode, that thou shalte suffer.
uch Therfore ȳ desyre of so greate loye,
hat and the dreade of so greate peyne,
t he (thoughe the loue of God were not
ery in thy harte) wulde make tye, to ^{drawe to sin, for}
thre thynke euermore, that thou shalte
ow true a rekenyng of thy Wayly-
ow wylle
past

wyse. Therfore as I sayde: The
 first question, that shal be propounded
 to the first bayle, that is a pre-
 late, or Curace, is thus. Howe hast
 thou entred? frende how entrestest
 thou hyther? who brought the into
 thy offyce? truth or monye? God
 or the deuylle? grace or money? the
 fleshe or the spirite? gyue now the
 rekenyng of thou canst, if thou can
 not. I counsaile the without de-
 laye, to lerne. For in case þe be called
 thus or it be nyghte, and theene for
 to stande drombe for lacke of know-
 ledge, and for confusyon, of thyne
 owne consciens, thou shalt falle in-
 to the sentence that here ensueth.

Wynde hys handes and fete, and
 caste hym into bitter darkenesse,
 where is waylynge, and greyt pynne
 of teth. Therfore I counsaile that
 thou aduise the well, howe þe wylt
 aunswere to this question: howe
 haste thou entred? whether by cal-
 lyng

lynge, or by thyn owne procuring:
for that thou woldest labour in
goddes gospel: or for that thou wol
dest be richely arrayed, ^{as a priest} answer to
thyne owne conscience now, as thou
wilt or it be longe answer to God.
Thou that hast taken the order of
prestehode on the, whether thou be
curate, or no. Whoo styrted the to
take so hyghe an estate vpon the?
whether bycause thou wouldest lyue
in goddes contemplacion, and su-
dye of goddes word, to ^{teach the} instruct the
people, or for to lyue a delicious lyfe
of other mennes swete? And thy
selfe to labour neuer a whytte.

*as a priest
to do*

*teach the
people
to pray*

And here myghte I aske a questio. **Questio.**
Why, also set men theyr chyldren
to scole: whether for to gette them
great auancementes, or to make
them the better to knowe God and
to serue hym? Thys theyr entenciō,
menne may se openly, by the sciēces
that they putte them to. For they
B. I. sette

Solutio.

4.
sette them to the Canon, Ciuill, or
to the temporall lawe, not as to be
ministers of Justice, to defende the
poore in ryght. & cet. But bycause
they thinke, that these sciences shal
be meanes to make them great mē
in the worlde. And why be there so
fewe put to learne the worde of god
and to be preachers therof? But
that there is not suche gaynes, as
is in the other: and so care they lytle
on both partes, for godly luyng.

Questio.

Solutio.

Iohannes
Chrisosto
mus, *hm. 27.*

And trueth it is, that *S.* John
Chrisostome sayth: parentes be lo-
uyng to the bodyes of theyr chyl-
dren, but the soules they regarde
not, they desyre theyr wellfare in
this world, but they passe not what
they shall suffer in another. Some
ordeine great fees for thē here, but
none ordeyn they thē to Godward:
the losse of theyr bodyes they wyll
sore bewayle, but the helth of theyr
soules, they make no rekenyng of.

If they se them poore, they sorowe
and syghe, but though they se them
syn, they make no manner of mone.

And hereby they shewe, that they
broughte forth the bodyes, but not
the soules.

For that he hath sene a certeyne
people lawles entring into the sac-
B.ii. tuary,

tuary, of whychē thou haddeste cō-
maunded that they shuld not entre
(that is to saye) into the churchē.

The enemy is Sathanas as his
name soundeth, that hath put hys
hande to all that hym lyketh. For
what synne myght the sende, by all
hys crafte or engyn, haue sowne a-
mong men, that is not now adayes
bled? whan were they so greate in
halfe: as they be nowe? In what
plentie is pryde, Enuye, wrathē,
and Couetyse? And lykwysē all o-
ther synnes. And wherfore thinkest
thou: But for bicause there be law-
les people, entred into the Temple:
that nether in theym selfe kepe the
Lawe of God, nor canne teache o-
ther. And to all suche sayth God by
the Prophet Osee. For that thou
hast put away connyng, or know-
ledge of Gods wyll, I wyll put the
away, that thou shalt be no priest-
hode to me.

Osee, liii.

Perceaus

Perceauē that God a holy scrip-
ture, expressely here forbiddeth mē
to take thestate of p̄esthode vpon
them, but yf they haue cōing: that
nedeth oꝛ behoueth thē. Thou then
that canst nother rule thy selfe, noꝛ
other, after the law of god, beware
howe thou wylte answer God at
thys dreadesull dome, when he shall
saye to the. Come gyue a rekenyng
of thy Baylywyke. The seconde
questiō, that any Prelat oꝛ curate,
muste answer to, is this. How hast
thou ruled (that is to saye) y^e soules
of the subiectes, and the goodes of
poore men: gyue thy accompt. First
howe thou hast governed goddes
flocke commytted to thy Cure? As
a herd, oꝛ as a hyzed mā, that doeth
al foꝛ hys bodely hier? As a father?
oꝛ as a wolfe, that eteth y^e shepe and
kepeth them not? Say on and tell
me, saye whome haste thou turned
from their cursed liuing, by thy de-
uoute

noute preachyng and good ensam-
ple: whom haste thou taughte the
lawe of God, that was before igno-
rāte? There shalbe herd a greuous
accusynge of fatherles chyldre, and
a streyte allegynge of all the flocks,
that thou hast take of them thy ly-
uynge: through theyr labour and
swete and do nothyng therfore.

But let the go a straye, wandrynge
for pastoure and water, and none
gyuen them by the. Directly gyue
thy rekenynge, howe hast thou ru-
led and spende the goodes of these
poore mē: Howe shalt thou tremble
wyth horryble feare, then thynkest
thou: heare what saynte Barnard
saythe: threttenynge Clerkes, and
thretnyng ministers of þe Church.
They be in the place of saintes, and
they do wickedly: in that they not
holdyng them contente, wyth wa-
ges that are sufficiente to theyr ne-
cessaries, but the ouerplus, that the
needy

Barnardus

neadye should be sustayned by, they
be not ashamed to waste in the hou-
ses of theyr pryde & lechery, wyth-
holdyng to them self wyckedly, and
cursedlye the lyuynges of poore mē
wyth double wyckednesse truely.

If yette they do synne, for they rob
other mē of theyr goodes. Further-
more, for y they mysuse holy thiges
in theyr vanities, and in their wic-
kednes. Euery such bayly therfore
beware, for to the laste farthyng
thou shalte reken and gyue accōpt.
Thynkest thou then, that y shalte
not be dysallowed of God. For that
that thou haste mysperdyed. And in
byngyng bp of yong ydle felowes
noysshed or taughte, as it were in a
scole, to blaspheme God in all ma-
ner of payntes of euyll lyuyng, in
leadyng of fatte pallreyes, of hōu-
des and of haukes (and if so be, that
is worst of all) on lecherous womē.
Beware, what is sayde of suche.

They

They haue led theyꝝ dayes in vanitie and in welth. And in a moment they be gone downe into hel. Theynke not therfoꝛe, but that thou shalt rende streyghtely the accompte of thy dayly wyke. The thirde questio that he shall aunswere to, is this. Howe hast thou lyued: what lyght of holynes hast thou gyuen and shewed to the people in thy lyuyng: what myꝛroure hast thou bene vnto them: How gyueth rekenyng, how haste þy lyued: as a good shepeherd, goyng before hys floocke with good ensaumples: oꝛ as a lewde parson: as a manne, oꝛ as a beeste: It is to wonder truely to see howe the lyfe of prestes is chaunged. They be clothed lyke lordes and knightes, they speke as vnonestly as any rybauld oꝛ harlot, as couetously foꝛ gaynes do they procure as any marchauntes. They ryde lyke Princes. And al this that thus is spete is of poore
mens

bediente to God in they^{re} lyuynge.
 Therfore it is wrytten, & they shall
 haue & hardest dome. A hard dome o^r
 iudgmēt, so^r & they haue mysentred
 a harder iudgemente, so^r they haue
 mystruled. The hardeste iudgement
 so^r bycause they haue so cursedly ly
 ued, beyonde all other, wherfore I
 counsell the betymes, thynke howe
 thou wylte make thy rekenynge.

Sap. vi.

The seconde bayly, that muste
 aunswere so^r hym selfe & so^r other,
 is he that hathe the rule of any Re-
 alme, prouince, cyty, o^r countrees.
 As kynges, Prynces, Mayers,
 Shyryffes and Iustices, and these
 shal also aunswere, to thre questio^{ns},
 the fyrst howe haste thou entred in
 thy office? whether to profyte the
 people, to destroy falschod, and fur-
 ther trueth: o^r so^r desire to obtaine
 therby, worldly worshyp, & ryches?
 yf thou take such an office, more so^r
 thyne owne worldly profytte, then
 so^r

for to helpe the commune welth, thou
art none of the perfyte members of
the church, but art a tyraunt.

And it is to be feared, lest there
be many, that desyre suche estate.

Some that they maye be enhauced
wth the ryches, and some that they
myght the rather oppresse suche as
they hate, and some be enhauned
in takynge gyftes, whereby they
spare to punyssh, those that haue
trespassed, and so make them parte-
ners of theyr synnes, and for by-
bes they worke all thynges. And
many suche, when they be so hyghe
in offyce, thynke not that they be
poore mennes sonnes, brethren and
seruauntes to the defence of the co-
muns. but thynke theym selfe to be
of a hygher kynd of nature: as they
be auanced to worldlye honoure,
whych is but wynde and vanitie.
Of whom sayethe God by the pro-
phet. They haue rayned, but not
by

by me. They haue bene prynces: Osee, vii.
but I knowe the not. So was Ro-
boam kyng Salomons sonne, whē ii, Para. x.
he was fyrst kyng, auariced in hys
herte, whē þe people of Israell came
to hym. And sayde: Thy father in
hys last dayes, put vpon vs a great
charge, we desyre the that thou wol-
dest make it lyghter, & we wyl serue
the. The kynges aured councel of the
older wyse men, whyche aduysedde
hym to aunswere them sayre, and
that shulde be beste. But he forsoke
these wyse mennes councelles, and
wydde after chyldren that were hys
plaiselowes, and sayd to the people,
when they came agayne. My leaste
kynger is bygger then my fathers
rygge bone. My father greued you
somewhat but I wyl adde more.

The people hearynge thys rebel-
led agaynst hym. And sythenis that
tyme, came neuer the kyngedome
hole together agayne. wherfore it
is

is good for rulers, to take sobze coun-
cel, and to eschewe earerounders
and alwayes to haue an eye of loue
to the comeng, that they rule. For
knowe they well, be they neuer soo
hyghe, that they shall come before
a hygher iudge to gyue a rekeninge.
The secōde question, how hast thou
ruled, that is the people, and the of-
fice, that thou haddest to gouerne,
thou that hast ben a iudg in causes
of poore men. How hast thou kept
thys cōmaundement of God: that
thou shalt not take hede, to the per-
sonne of the poore manne, to be the
harder to him for hys pouertie, nor
thou shalt haue respecte to þe riche
mannes countenance, to spare or
fauoure hym, in wronge for hys ry-
ches.

Deut. xi.

Oh Lorde God: what abusyon is
there amonge officers of bothe par-
tes now a dayes. Yf a greate man
pleate with a poore manne to haue
ought

ought that he holdeth, euery officer
shal be ready, to further all that he
maye the ryche man in hys cause,
that he maye haue the ende that he
despyeth. But if a poore man pleat
wyth a ryche: then shall there be so
many delayes, that though þe poore
mans right be open to all the coun-
trei, for pure defaute of spendyng,
he shall be constrayned to lette hys
cause fall. Shyrtues and Bayliffes
wyll returne poore mens wryttes
wyth a Tarde uenit except they seale
meade in theyr handes. And yet I
heare saye of me that haue proued
both courtes, that the courte that
is called more spirituall or chrysten,
is more cursed. Therfore it is tru-
ly sayde: Gyftes they take oute of
mens bosomes, to subuert the way-
es of ryght iudgement. But in es-
pecial the wordes of Christ be to be
reuered: In what iudgement ye iudge
other, youre selfe shall receaue the
same

Prou. xix.

same. As ye measure to other. &c.

When ye shall come to gyue your
accompte. The thyr^d question: how

hast thou lyued, thou that iudgeste
& punywest other for trespassynge?

great Dr sk

It behoueth the that punywest o-
ther men for theyr trespasses to es-
chue and fye the wychednes of the.

For yf thy selfe do vnlawfully iud-
ge other, thou condemnyest thy
selfe: sythe thou doeste that thyng
that thou dampnest. Salile sayth,

Rom. ii.

why teacheste thou not thy selfe,
that teachest other? why stealeste
thou that teachest other menne not
to steale? Howe shall that man take
rule of other that canne not go be-
fore them in good lyuynge.

regny sk

And when anye manne standeth
before hym in iudgemente: he must
take hede before what iudge he shall
stande hym selfe, to take hys iudge-
ment after hys dedes. But it is to
be feared that many fare, as the. i.

sal

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be called by .iii. soners or sergean-
tes. The fyrst is sickness, the second
age, the thyrde deathe. The fyrste
warneth. The seconde thretteneth:
and the thyrde taketh. This is a
kyndly ordre, but sōtyme it falleth
vnkynndlye. For some dye, & neuer
wiste what was sykeness, nor age, as
chyl dren, that be sodaynly slayne.
And some, yea and the moost parte
nowe adayes that dye, departe be-
fore they: pure and naturalle age
of deathe. Therfore I saye, that the
fyrst, that calleth vs to thys espec-
all iudgement, is sickness, and this
is double, for some is sickness that
solowethe all mankynde, for that
euerye manne hathe it. And some is
sickness, that some men haue but
not all. Yea the fyrste sickness is
double: for some is wythin, in the
middest of the soule & som is with-
oute in the febleness of the bodye
that nedes muste be destroyed. .ii.

D. J. whom

whom continuance of tyme, hyni
Notetur. selfe, is cause of corruption. As the
Philosopher sayth, that there be fe-
blenes in sycknesse. Nowe maye a
man se hereby, that though a man
shut out of hys house, (that is hys
herte) all manner of worldye and
fleshly thoughtes, yet wyth all that
euer he canne doo, shall be scantelye
suffyse to thynke onely on God, the
space of a Vater noster whyle. But
som other thoughte of thinges that
be passing, entre into the soule, and
drawe the her from the contempla-
cion. But Oh good God, what a
sycknesse is thys, & heauye burthē,
bypon the sōnes of Adam? That on
the soule muche and dounge of the
world we can thynke long inough,
but on the Lorde whome the soule
shulde haue mooste delectation by,
we can not thynke so lytle a space,
but that the cockle wyl entre amōg
the wheat. Of thys sycknes spake
Saynt

Saynt Paul, when he sayde. I see
another law in my meembres: rebellig
agaynst the lawe of my sprite, and
takynge me to the law of synne. So
that it saareth by vs, as it dothe by
a man, that wolde loke stedfastly a-
gaynst the sun, and cannot endure
longe for nothyng, a yet for no de-
faute that is in the sunne, for it is
moost cleare in hym selfe, and so by
reason beste shulde be sene, but it is
for the feblenes of mans eyes. Right
so sythens Adam oure fyrste father
was put oute of Paradyse, all hye
of spryng haue ben thus sycke, as
the Prophete saythe.oure fathers
haue eaten a bytter grape, and the
teethe of theyr chyldren be waxed
an edge. The seconde sycknesse, that
is commyng to al mankynde, com-
meth of feblenes of body, as hūgre,
thyrst, cold, heat, sorow, werynes &
many other, as Job saythe: A mā is
is bozne of a womā lyuyng a lytle
D.ii. tyme

Gene.iii.

Iob.

tyme, is fylled w many myseryes.

Deutro. But there be other syckneses,
that come to some men, but not to
all, as Leprie, pallsie, feuers, drop-
sies, blyndenes and many other, as
it is sayde to the people of Israell,
in scripture. But yf thou kepe the
commaundementes, that be wyrt-
tē in þ booke of lyle, I shal encrease
thy sorowes and the sicknes of thy
seede, greate sycknes and long aby-
dyng, moost euyls and alwaye con-
tynuyng. And ye shall vnderstande
that God sendeth suche sycknes, o-
therwhyle to good men, and some-
tymes to shrowes. To good menne
GOD dothe it for two causes, and
that I sayde of sycknes, I wolde it
to be vnderstande, of all manner of
tribulatiō. The fyrst cause, for that
they shulde euer knowe, that they
haue no infection of them selfe, but
of God only, & to encrease in meake-
nes. Of this saythe Paule. Leasto
the

the greatnes of reuelacion, lieſte oz 4. Cor. xii.
extol me bp. into pryde, to me is gy-
uen the prycke of my fleſhe, thangel
of Sathanas to ſmytte me on the
neck, wherfore I haue thryſe praiſed
God that it ſhuld go fro me, and he
answered vnto me, my grace is ſuf-
ficient, ſoz the vertue is fulfilled in
ſyckenes wherin thus ſaith y. gloſe
The ſende ar yng Job, to be tēpted
was harde, & not thappoſtel aringe
his temptacion to be remoued. God
herde hym that ſhould be dampned,
and he harde not hym that he wold
ſaue. Alſo God ſendeth ſayntes of-
tentymes ſicknes and perſecution,
to gyue vs ſynnefulle wretches ex-
ſample of pacience. For yf he ſhulde
ſuffre bys ſayntes to haue ſuche
tribulatiō in this worlde, & thanke
hym therof: muche more we wret-
ches, that God hath ſende to, not a
hundred the partte of theyr ſorrowe,
ſhulde beare it meakely. Sithens
D. iij. we

we haue deserued a thousand times
so muche as they haue. Wherefore
as we reade of Thoby, that on a
daye as he was wery of burienge of
pooze menne, the whiche shulde els
haue ben vnburied, and haue bene
eaten of hollides, and foules, as the
carriē of other vnreasonable beastes,
as he for werines was layed to rest
(thoroughe the suffraunce of God)
the swallowes that bredde aboue in
the house made ordure, and donged
in hys eyē, wherby he waxed blind.
This is wrytten that God suffred
this temptation to com to hym, for
an ensample of paciens to all them
that came after. And so was also
the tēptaciō of holy Job, & though
Thoby from hys chyldhode euer-
more dyd dread God, and kepte his
commāndementes, yet was he not
agreaued agens God, though that
the mischeuous blyndenesse fell to
him, but vnmouably dwelled in the
dread

dread of God, thākyng hym all the
dayes of his lyfe. Lo here scripture
expresly sayth, that **GOD** suffered
that holpe man to haue this sycke-
nes, to gyue other that come after
hym, an ensample of pactice. And
also sometyme God sendeth sycke-
nes & tribulation to wycked men,
and that for twayne causes. Fyyste, for
that they shoulde loue God, & leaue
theyr synne, as it is wyrtten: theyr
syckenes are multiplyed, and after
thy hasted to godwarde. For we se
often men in syckenes knowe theyr
God, that neuer wold haue turned
to hym whyle they were hoole. Also
God sendethe syckenes often, to a
gasse other menne, lest they shulde
followe theyr syn, as the syckenes
of Antioche, whom God smot wyth
such a plague that wormes scattered
oute of his bodye, he byynge & lyue.
And the syncke was so greate, and
foule that hys frendes were werpe
D.iii. ther-

Antiochus

therwyth and myght not suffre it,
yea at lengthe he mighte not abyde
hys owne stench, and then begane
he to knowe hym selfe: and sayde, it
is ryghtfull to be subiecte to God,
and a mortal man not to holde hym
equall wyth GOD. And the storye
sayth he asked mercy of god, of whō
he coulde none haue, and he made a
vowe to God, that he wolde make
the Cytie of Iherusalem fre, and the
Jewes as fre as the men of Athenes,
and that he wolde honoure Godes
Temple wyth precious stones, and
also arraye and multiplie the holy
vessels, and fynde of his owne lādes
the costes and expenses pertyning
to the sacrifice, and that he wolde
become a Jewe, and go ouer all the
lande preachyng Gods lawe. And
yet God gaue hym noo mercye for
nother was ther in hym contricion
or repentance that sprong of sayth,
but of odious payne for what was
in

in hym to forsake hys wyckednes,
when he was vnable to do good or
euill: And by thys vengeance, that
God toke on thys kinge, shoulde mē
see what it is to be disobedyente to
God. Also it is to be takē hede, that
when sycknesse comethe: euer it sheweth
that the patiente is mortall,
and that he shall neades dye, and
though he may escape thys sycknes
yet canne he not eschew death. And
so he muste neades come to the rec-
kenyng. The seconde Sompner,
that shall call to thys peculyer iud-
gemente is age and feblenes, whose
propertie is, although he tary with
the, he wyl not leaue the tyl he hath
brought the to þe ende, that is deth:

But there be many, though they
haue this somner withe theym, yet
they take no hede. He seeth how his
heed hoozeth, his backe croketh, hys
breech styneketh, his teeth fallen his
syght fayles, hys eares ware heuise
to

The secōd
Sompner.
Propertie
es of deth.

to heare. What meanethe all thys,
but that age sompnethe the to the
dome: but what more madness can
be, then a mā beyng called & drawē
to so dzedful a rehenyng where ex-
cepte he aunswere well, he forsay-
teth bothe body and soule to damp-
naciō for euer, yf he see a lytle myr-
the, by þ way, he so much thynketh
therō: that he forgetteth who hath
hym by the sleue? So dothe he that
is strikē wyth age, and hath so gret
pleasure in thys worldes welthe,
that he forgetteth: whither he is a-
way. Herefor sayth a holy doctour,
that amongeste all the abusions of
the world most is of an olde manne
that is obstinate, for he thynketh
not of his out goyng of this world,
nor of his passyng in to the lyffe to
come, he heareth the messengers of
deth, but he beleueth them not, and
the cause is: for the thre solde corde,
that such an old man is bound with,
is

Nota.

is harde to breake, thys corde is cus-
tome that is of thre plattes, which
be ydle youth, vn honest speach, and
wycked deades. The whiche if they
grow wyth a mā frō hys childhood
vnto mans age, they make a thre-
fold corde to bynde tholde manne in
custome of synne. Herefore saythe
Esaie, breake the boundes of sinne. **Esaie.**

Thynk therfore who soeuer þ thou
be, that art this somned, that thou
cāst not escape, but that thou must
make thy rekenyng. The thyrde so-
ner to this rechenyng is death, and **The thyrde
Somner.**
his condition is, that, come he fyrst,
or come he last: he sparethe neyther
poore nor riche, aged nor yonge, nor
he feareth no threatnyng, he taketh
heede to no prayer, nor of any gyft,
nor graūteth any respit, but wout
delaye, he byngethe forth the man to
iudgemēt. Therfore sayeth **Saynt
Augustyn:** well ought euerye man to
dredde the daye of deathe. **For in
what**

**Disfinitio
mortis.**

Augustinus

The daye
of iudge-
ment.

what estate soo euer mannes laste
daye syndeth hym, when he goethe
out of this world in the same estate
it byngeth hym to hys iudgemēt.
Therefore saith the wyle man to his
sonne: Sonne thynke on thy laste
daye and thou shalt neuer synne.
Nowe remember that thou shalt
reken for thy baylywyke. I sayd al-
soo that there was another daye of
iudgement, to the which all menne
shall come togyther in the twynke-
lynge of an eye, and thys shall be v-
niuersall. And lyke as to the other,
euerye man shall be called wyth thre
sonners, so to thys iudgemente all
the worlde shall be called wyth thre
general soners, and ryghte as tho-
ther thre messengers shew a mānes
ende, so doo these messengers tell
thend of the worlde. The fyrste is
the worldes sycknes. The seconde
is hys age and feablenes, and the
thyrde is hys ende. The sycknes of
the

the worlde, thou shalt know by cha-
ritie, waxynge colde: & his age and
feblenes, thou shalt knowe by to-
kens fulfilledde, and his ende thou
shalt knowe by Antichristes pur-
suing. First I say thou shalt know
the world sycknes, by charitte wax-
inge colde. Clerkes that doo wyte
on naturall thynges saye, that the
body is sycke, whan that his kynd-
lye heate is to lytle: or when it is to
moche. Then sythens vnderstande
as thus that all mankynde is as
one bodye, whose kyndely or natu-
ral heate is charitte, that is lone to
God, and loue to thy neighbour,
vnaturall or vnkyndely heate, is
lustefull loue to other creatures.
When therfore thou seeste, that the
loue of men to godward, & to theyr
neighbours, is coolde, lytle & faint,
and the loue to worldly thynges is
greate and seruente. Then knowe
thou wel, that vnkyndly heat is to
greate

To knowe
the worldes
syckenes.

greate vnkindly heate is to lytle.

Mat.xxiii. That this is a knowledge, of this
sygnelle, I maye proue by Chyistes
auctoritie for he hi selfe gaue thus
as a sygne drawyng to thend of the
world, for that wychednesse shall be
plenteous, charitie shall ware cold.
Therfore when thou seest charitie,
thus lytle set by of þ world, & wy-
chednes encrease bycause þ worldly
thynges be moſte set by and loued,
knowe well, that the world and his
wylth passes, and that this somner
is come. And thus saith S. Paule.
ii. Timo. iiii. Wytte thou well, that in the laste
dayes shall come perylous tymes,
and there shall be men louyng them
selues (that is to say) theyr bodyes,
and all thynges belongyng therto,
couetousnes bozne bppe with pryd,
knobedyente to the father and mo-
ther, felowes withoutte affection,
wythout peace, blamers, vnconty-
nente, vnnayde, wythoute benyg-
nitie,

nitte, traytours, rebelles, swelling
louers of lustes more then of God,
hauynge a lykenesse of pytie, more
then the vertu therof, and these sye
thou. When thou seest the people of
suche fashion, knowe thou wel, that
the fyrst sompner warnethe all the
worlde, that the daye of rekenynge
draweth towarde. The second som-
ner, that shall warne all the worlde,
is thage of the worlde, and this we-
teth tokens fulfilled al ready but
I knowe well, that we be not suffy-
cyente to know the tymes that the
father hath putte in his owne po-
wer, to shewe certaynlye, the daye,
the yere, or the houre of Judgemēt.
Thys knoweledge was hydde from
the very Apostles of Christ, and al-
so frō Christes māhode as to shewe
it vs. Neuerthelesse we maye by
auctoritie of scriptures wythe rea-
sons, and expositions of holpe men,
well and openlye shewe, that thys
daye

daye of wrathe, is nyghe. Lest anye
 manne saye in hys herte, as it is
 wrytten of a ryche man a foule bel-
 Luce, xii. ipe seruer, that sayde. I wyl gather
 all my frutes and my goodes, and
 I wyl saye to my soule: soule thou
 hast moche goodes layde bp in store,
 for many yeres, take thine ease, eate
 and drynke, and be merye, I shall
 shewe you that this day is at hand,
 but how nigh I canne not saye, nor
 i. Corin. x. wyl not. For yf Paule sayde nowe
 for a. M. CCC. yere and more past,
 we be those to whom thendes of the
 worlde be come, moche more maye
 we saye the same, that be so moche
 nerer thende then he was.

Chrysosto-
 mus.

Also sayncte John Chrysostome
 sayeth. Thou seest darknes ouer al,
 and why doubtteste thou, that the
 daye is at an ende? Fyyste on the
 balleyes is darkenesse, when the
 daye drawethe downeward, when
 therfore thou seest the balleg dark,
 whye

whye doubtteste thou whether it be
nere nyghte or no. But yf thou see
the sonne so lowe that darkenes be
vpon the hylles thou wylte saye
doubtles that it is nyght. Ryght so
yf thou see in the seculer men, that
darkenes of synne begynneth to
haue the maystrye, it is a tokē that
the worlde endethe But when thou
seest preeestes, that be put in y^e toppe
or suffraunce of spiritual dygnitie,
and that should be as hylles amon-
geste the comynalte of the people
in perfyte lyuynge, that darkenes
of synne hath gotte the vpperhand
of them. Whoo doubtethe but that
the world is at an end? Also Abbas
Ioachim in the exposition of Iere- Ioachinu
my sayeth, that frō the yere of oure
Lorde a, M. CC. all tymes be to be
suspected, and we be paste thys sus-
pecte tyme nyghe two hundrethe
yeares. Also mayde Yldegar, in the Mayd Yl-
boke of her propheties, yf it be late degar.

¶ C.i.

full

Aduerte,

ful to gyue the credite, in the thyrde
parte the.xi. bysion and seuenthe
chapter, moueth this reaso. Ryght
as in the seuen thousande yeares
the worlde shall passe, and as in the
syxth daye manne was made and
formed, so in syxe thousande yeares
he was brought agayne and refo-
med, and as in the seuenth day, the
worlde was full made, and God re-
sted of hys werkynge so in the seue-
the thousande yeaere, the nombze of
them that shall be saued, shall be ful-
fyllied, & then shall the sayntes holy
reste in bodye and soule. Yf then it
be so as it semethe by thys maydes
wordes, that seue thousand yeaeres
in passynge of the worlde accorde to
the seuen dayes in makynge of it.
Lette vs se what it wanteth, that
these seuen thousand yeaeres be not
fulfyllied. For yf we nombze the ye-
res from the natiuitie of Chryst, to
the yeaeres from the begynnynge of
the

the worlde, to Chrystes commynge,
folowynge the mynde of Austyne, Augusti-
nus.
Bede, Origene, and the perfecteste
doctours teaching on this matter.
It is passed now almoste fyre thou-
sande, and fyre hundrethe yeaeres-
as it is open in a booke called Specu-
lum Iudiciale. So it folowethe that
this day is more then halfe gone, yf
we shuld gyue credēce to thys may-
dens reason. But yf we leane to the mat. xxiii
Gospel of Mathew, we shall fynde
that the Disciples asked of Chryste
thre questions. Fyrst what tyme
the cytie of Jerusalem shulde be de-
stroyed. The seconde, what tokens
were of his commynge to iudge-
mēt. The thyrde, what sygne shuld
be of the ende of the worlde. And
Chryste gaue no certayne tyme of
these thynges when they shuld fall,
but he gaue theym tokens, by the
whyche they myghte knowe when
they drew neare.

C. ii.

To

Nota.

To the fyrst question of the destruction of Jerusalem, he sayde, when the Romaynes come to besiege the citie, then soone after it shall be destroyed. And as to the seconde & the thyrde, he gaue them many tokens as were these, that realme shall rise agaynst realme, and people agaynst people, and that there shulde be pestilence, and earthquakes, the which we haue sene in our dayes. But the last token that he gaue was thys. When ye se the abhominacion of holynes spoken of by Daniel, stādyng on the Sanctuary: then who so readeth, lette hym vnderstande. Upon whiche text, argueth a Doctour in a booke that he maketh of the ende of the worlde, yf the wordes of Daniel haue authoritie (as God sayth they haue) thē it sufficeth to nomber the yeres of the world, to take & Daniel hath wrytten. Nowe Daniel in the xij. Chapter, speakyng of this abhominacion

minaciō, sygnifyeth by the ceasynge
 of the holynesse of the Jewes, the
 whiche fell when by Titus and Vae-
 spasian Ierusalem was destroyed,
 and the people of Jewrye were de-
 sparkled in all the worlde. And this
 abhominacion, as doctoures saye,
 Shall be in y great Antechristes day-
 es, a thousande, two hundredeth, and
 xx. dayes. Nowe proueth this Doc-
 tour, that a daye must be taken for
 a yeaere, both by authoritie of scrip-
 ture in the same place, and in other,
 and also by reason: & so it is thoght
 by this clerke, that the greatest mē-
 ber of Antichrist shall come and ap-
 peare more in the. xliij. hundredeth
 yeaere from the byrth of Christ, then
 any tyme els, before whiche number
 of yeaeres is nowe fulfilled, not ful-
 ly twelue yeaeres. And thys reason
 put not I as to shewe any certayne
 tyme of his cōpyng, seynge I haue
 not that knowledge, but to shew that
 C. liij. he is

Apoc. vi.

he is nygh, but howe nygh I know not. But take we hede to the fozthe parte of the second vision of Saynt John in the booke of reuelacions, in the which, vnder the openyng of se- uē seales, is declared the state of the church, from the tyme of Christ, to the ende of the worlde. The foure fyrste seales, shewe the state of the church from the tyme of Christ, to the time of Antechristes appearing and hys forgoers, the whyche is shew- ed in the openyng of the other sea- les. The openyng of the fyrst seale, telleth the state of the church in the tyme of the preching of Christ & his Apostles. For then the fyrste beast, that is a lyon gaue hys voyce, that betokeneth the prechers of Christes resurreccion, and his assension. For then went oute a whyte horse, and he that satte vpon hym, had a bowe in hys hand, and he went forth ouercomynge to ouercome. By thys
whyte

the first
seale,

whyte horse, we vnderstand & cleene Expositio
lyfe and conuersacion, that those
preachers had, & by the bowe, they
true preachyng, pryckyng sorrowe
or repentaunce, in mennes hartes
for theyr synnes without flattryng.
They went out of Jewry that they
came of, winnyng and ouercomyng
some of the Jewes, and made them
to leaue the trust that they had in
tholde lawe, and to beleue in Iesus
Christ & followe hys teachyng, and
they went out to ouercome the pay
nems, shewyng to them that theyr
ymages were no goddes, but mans
worke, vnmighty to saue themselfe
or any other, drawyng them to the
beleue of Iesu Christ, God & man. The seco
In the openyng of v. ii. seale, theyr seale.
cryed a caulfe, whyche was a beast
wont to be slayne, and offred to god
in the olde lawe. Thys sheweth the Expositi
state of the church in the tyme of
E. iiii. martyrs

Nero.

Constantinus
maximus.

Syluester.

martirs, that for theyr stedfast pre-
chyng, and for the truth of Goddes
worde shed theyr blood, and that is
betokened by þe red horse that went
oute at the openyng of thys seale,
and thys estate began at Nero the
cursed Emperour, and endured to
the tyme of Constantyne the great
that endowed the church. In this
tyme many of Christes seruantes,
and namely the leaders of Christes
flocke were slayne. And of. xxij. By-
shoppes of Rome, that were before
the tyme of Syluester the fyrste, I
read but of. iiij. but that they were
martyrs: And also in þe tyme of De-
oclesian the emperour, the persecutiō
of Christen men was so great, that
in. xxx. dayes, were slayne. xxij. M.
men & women in dyuers countreys
for the lawe of God. The openyng
of the thyrde seale, telleth the state
of the church in the tyme of hereti-
kes, that is fygured by the blacke
horse,

horse, for false vnderstandynge of
scripture. For then cryed the chyld
beaste, that is a manne, for at that
tyme was it neade, for to preache
the mysterie of Christes incarnatiō
and passiō, agaynst the heretiques,
¶ take amysse these pointes: Howe
Christ toke very mākynd of Mary,
he beyngē G D as he was before,
and hys mother beyngē mayde be-
fore and after. The opynyngē of the
fourth seale tellethē the state of the
churche in the tyme of hypocrites,
that betokened by the pale horse,
that be sygnes of penance wyth-
out for̄th, to blynde the people. And
he that sat vpon þ horse, hys name
was deathe: For they fle ghostlye
theym that they lede, and teache to
God by other wayes, thā by Christ.
And hell solowethe theym, for hell
receyuethē those that these menne
deceauē.

The thyr-
de seale.
Expositio.

The. fift.
seale.
Expositio.

At that tyme shall it be nede that
C. v. the

the fourth beaste, that is the Eagle
that flyeth the hygheste of all fowles,
make hys crye, to rayle by the Gos-
pell, and to prayse goddes lawe a-
boue all other, lesse mennes wytte
and theyr traditions, tread downe
and ouergrowe the law of God, by
insourmyng of these hypocrites.
And thys is the laste estate, that is
or shall be in the church, before the
commynge and cleare aparyng of
the greatte membre of Antichriste.

The fyfte
seale.

The openyng of the fyfte seale, sheweth
the state of the church, that
then shall folowe. And the desyre,
that the folowers of Goddes lawe,
shall haue, after the ende of thys
world, to be deliuered of thys woo-

The syxte
seale

The openyng of the syxte seale, tel-
leth the state of the church, in the tyme
of Antichristes tyme: whiche state
ye maye know to be, when ye se ful-
fylled, that saynte John prophessed
to falle in the openyng of this seale,
where

where he saythe: After thys I see
foure aungelles standynge vpon
foure corners of the earth holdynge
the foure wyndes that they blowe
not vpon the earth, vpon the see,
nor vpon the trees.

The foure aungelles, be the no- Nota.
ber of all þe deuilles min isters, that
in those dayes, to do theyr mayster
pleasure, shall stop þe foure wyndes,
that be þe foure gospelles to be prea-
ched, and shall lette the breatehe of
the holy Gooste, to fal vpon menne,
that they myghte mourne for theyr
synne, to amende theyr lyfe, and al-
so vppon them that wolde encrease
in vertue and vppon persyre men.

What after thys is to come? but The. vii.
that the mylsterpe of the seuenthe seale.
seale be shewed, that he come in hys
owne personne, whom Iesu Christe
shal see with þe breth of his mouth,
when the seride shall shewe thut ter-
moost persecution that he and hys
ser-

seruauntes can do to Christes sub-
iectes, and that shalbe the thyrde
warnyng that the world shal haue
to come to this last iudgement. In
al this matter I haue nought sayd
of my selfe, but of other doctoures
that be approued. I sayd also to my
second principall, that it was to be
knowē, before what iudge we must
reken, that is god him selfe. He that
seeth all our dedes & al our thought-
es frō the begynnyng of oure lyfe
to the ende, and he shal shewe there
the hyd thynges of our hertes, ope-
nyng to all the worlde the ryghte-
ousnes of his iudgemēte, so that by
the power of God, euery mannes
dedes shalbe shewed to all the world
And so it semethe by the wordes of
Apocalip. S. John in the Apocalips, where
he see dead men, great and lytle, stā-
dyng in the syghte of the throne.
And bokes were opened. And ano-
ther booke was opened that was of
lyfe,

lyfe, the dead men were iudged, af-
ter the thynges that were wrytten
in the bookes, after theyr owne do-
ynges. Theſe bookes be mens con-
ſciences, that nowe be cloſed, but
then ſhall be opened to all the world
to read therein, bothe theyr dedes &
thoughtes. And the boke of lyfe, is
Chriſtes lyuyng and doctrine, that
is hyd nowe to thē that ſhalbe dam-
ned, thurgh theyr owne malice, that
councell men to followe the worlde
rather then God. In the fyrſt boke,
ſhall be wrytten all that we haue
done. In the other, al that we ſhuld
haue done. And then ſhall dead men
be iudged after thoſe thynges that
be wrytten in the bookes. And if the
dedes that we haue done: & be writ-
ten in the bookes of our conſcience,
be accordyng to the boke of Chriſtes
teachyng and lyuyng, the whiche is
the boke of lyfe, we ſhall be ſaued, or
els we ſhalbe damned, for the iudge-
ment

Expoſitio:

Nota.

ment shall be gyuen after our woꝝ-
kes. Looke therfore now what is
wrytten in the booke of thy consci-
ence whyle thou arte here. And yf
thou fynde any thyng contrary to
Christes lyfe and teachyng, scrape
it out with the knyfe of repentance
and wryte it better, euermore thyn-
kyng that thou shalte gyue a reke-
nyng. &c. Also I sayde principally,
that it were good to know what re-
warde shalbe gyuen to the wyse ser-
uantes and good, and what to false
and wycked seruantes. Wherupon
it is wrytten, that the LORDE Je-
sus Christ shall come to iudgement
in y^e same body, that he toke of Ma-
ry the virgin, and the woundes that
he suffered for our redemption. And
all that euer shall be saued, takyng
agayne theyr bodyes, cleauynge to
the head Christ shalbe rauyshed me-
tyng hym in the ayer (as S. Paule
saythe) they that shall be dampned,
lyeng

lyeng vpon the earth, as in a tonne
of wyne þ̄ dregges bydeth beneth, &
the clere wyne houeth aboue. Then
shall Christe take accompte of the de-
des of mercy, reprouyng fals christē
mē, for leuig thē vndone, reherlyng
the dedes of mercy, & other paynes þ̄
hys true seruauntes haue suffered
in followyng hym. Then shall those
falle seruauntes go wyth the diuel,
whome they haue serued, the earth
swallowyng them into endles fyre,
& ryghteous men shall go into euer-
lastyng lyfe. Then shall be fulfilled
that is wyrtten in the booke of pri-
uities. Wo, wo, wo, shall be vnto thē
that dwell on earth. Wo to the Pay-
nym that gaue that worschyppe to
dead Images, wrought wyth man-
nes hande, and to other creatures,
that he shulde haue gyuen to God,
that made hym. Wo to the Jewe,
that trusted to much to tholde law,
then shall he se the sonne of Manne
iudgyng

iudgyng the world, whome he hath
despyed and crucified. Wo to the
falle Christen man, that knewe the
wyl of God, and fulfylled it not. Al-
so wo shal be for the syn of thought,
to the that hast shut out of thy hert
the family of god, that is, mynde of
hys passion, holye contemplacion of
hys goodnes, and memozy of hys be-
nefytes and thankes therfore. And
haste also excluded mekenes, pitie,
gentlenes. &c. And haste made thy
harte a house of swyne, and a denne
of theues, by vncleane thoughtes &
delytes. As thou here haste shutte
God out of thy hart, so shall he shyte
the out of heauen. Thou haste har-
boured the company of the fende, &
wyth hym in hell shalt thou ever a-
byde. Wo also shal be for the synne
of speche, for that thou couldest not
open thy mouth, for soule and syn-
kyng synne, to prayse God in the se-
lowshyp of sayntes. Thou hast bled
thy

